Sanatan Dharma is the Religion of All Living Entities

At a time when material science is predominating over all subjects including the tenets of religiosity, it will be a great enriching matter for all the lovers of Sanatan Dharma to have an understanding of the principles of Sanatan Dharma from the point of view of the modern scientist. Even Dr. S. Radhakrishnan admitted it in the world religion conference held sometime before in Delhi that religion will not be acceptable in the modern civilization if it is not accepted from the scientific point of view. And in reply to all these different proposition we are very glad to announce in this article for the lovers of Sanatan Dharma that Sanatan Dharma is the only religion of the world which is meant for all the living beings eternally related with the Supreme Lord.

Sanatan means eternal. Sriparb Ramakrishnacharya has explained the word Sanatan as the thing which has neither any beginning nor any end. And when we speak of Sanatan Dharma we must take it for granted on the authority of Sriparb Ramakrishnacharya that it is no beginning or no end. The thing which has no beginning nor any end must not lose any sectarian thing or limited by any boundry. When we hold the conference on the Sanatan Dharma people belonging to some of the non-religious group may wrongly consider it that we are dealing in some sectarian thing but if we go deep into the matter and take everything it is the light of modern science it will be possible for us to see Sanatan Dharma as the business of all the people of the world may not have any living entities of the universe. Non-Sanatan religious faith may have some beginning in the annals of the human society but there cannot be any history of the Sanatan Dharma because it continues to remain with the history of the living entities.

So far living entities are concerned we find it from the authority of the Shastras that the living entities have come into this world or are still alive. In the Bhagwat Geeta it is clearly stated that the living entity is never born nor does it ever die. He is eternally indestructible and continues to live after the destruction of his temporary material body.

With reference to the above concept of the Sanatan Dharma we may try to understand the concept of religion from the Sanskrit root meaning of the word Dharma it means that which is constantly with a particular object. When we speak of fire it is concluded at the same time that there is heat and light along with the fire. Without heat and light there is no meaning of the word fire. Similarly we must find out the essential part of a living being which is always accompanied with him. That part of constant companion of living being is his eternal quality and that eternal part of the living being's quality is his eternal religion.

When Sanatan Goswami asked Lord Sri Chaitanya Mahaprabhu about the Swarup or real constitution of the living being, the Lord replied that the constitutional position of the living being is to render service to the Supreme Personality of Godhead. And if we analyze this part of the statement of Lord Chaitanya we can very well see that every living being is constantly engaged in the business of rendering service to another living being. A living being serves another living being in different capacities and by doing so, the living entity enjoys life. A lower animal serves a human being as servant with master. A servant of master, B serves C master and C serves D master and so on. Under the circumstances we can see that a friend sent another friend and the mother serves the son or the wife serves the husband or husband serves the wife. If we go on searching in that spirit it will be seen that there is no exception in the society of the living being where we do not find the activity of service. The politicians present their manifesto before the public and convince his voters about his service capacity. The voter also gives the politician his valuable vote on expectation that the politician will give service to the society. The shopkeeper serves the customer and the artisan serves the capitalist. The capitalist serves his family and the family serve the headman in terms of the eternal capacity of the eternal being. In this way even if any living being is exempted from the practice of rendering service to other living being and therefore we can conclude that service is a thing which is the constant companion of the living being and therefore it may be safely concluded that rendering of service by a living being is the eternal religion of the living being.

When a man professes to belong to a particular type of faith with reference to the particular time and circumstances of birth and thus one claims to be a Hindu, Muslim, Christian, Buddhist or any other sect and subject such designations as Non-Sanatan-Dharma. A Hindu may change his faith to become a Muslim or Muslim may change his faith to become a Hindu or a Christian etc but in all circumstances such change of religious faith does not allow a person to change his eternal engagement of rendering service to others. Hence whatever a Hindu or a Muslim or a Christian in all circumstances he is servant of somebody and thus to profess a particular type of faith is not to be considered as Sanatan Dharma but the constant companion of the living being that is rendering of service is the Sanatan Dharma.

In the Bhagwat Geeta there are several references in the matter of Sanatan. Let us see one by one some of the statements of the Geeta and try to take the import of Sanatan Dharma from the authority.

There is a reference of the word Sanatan in the 10th sloka of the seventh chapter in which the Lord says that he is the eternal fountain head of every thing and therefore He is Sanatan. The Fountain Head of everything is described in the Upanishad as the Complete Whole. All emanations from the Fountain Head is also complete in itself and is the source of many such complete units have emanated from the Sanatan Complete the Sanatan head does not diminish in quality or quantity. That is the nature of Sanatanchum unchanged. Anything that wears or tears under the influence of time and circumstances is not Sanatan. Therefore anything which has a circumstantial change in whatsoever from or quality cannot be accepted as Sanatan. The sun is determining the days for hundreds and crores of years and yet there is no change in the formation or radiation. That is a material created object and the Substance which is never created cannot have therefore any change in formation and quality even though He is the seedling source of everything.

There is also reference of the word Sanatan in the eighth chapter (continued on page 4)
The time is complete this temporary manifestation will be annihilated by the complete arrangement of the Complete. There is complete facility for the small complete units namely the living beings to realise the Complete; and all sorts of incompleteness is experienced on account of incomplete knowledge of the Complete. The human form of life there as complete manifestation of a complete consciousness of the living beings. Complete-bounded after completing eighty four lacs of evolutionary processes in the cycle of birth and death. Therefore if human being does not realise His completeness with the complete in this complete life of complete consciousness, he loses the chance of realising his complete knowledge. We do not know that there is arrangement the complete nature for our maintenance therefore we make effort to utilise the resources of nature for making a so-called life and get enjoyment. This misleading life and sense enjoyment is called illusion because the living entity cannot understand the senses without being dovetailed with the Complete. For example the hand of a body is a complete unit so long it is attached to the body unit. When the hand is detached from the main body such a hand may appear like a hand but actually it has no potency of being used as hand. Similarly the living beings are part and parcel of the Complete and so long the parts and parcels are dovetailed by the Complete. The Complete, certainly the illogical representation of completeness cannot bring in the desired result. The human life can only be realised when the human form of life is engaged in the complete service of the Complete. Any service in this world either social, political, commercial or international or even inter-planetary all without being incomplete unless and until the same is dovetailed with the Complete. When everything is dovetailed with the Complete the Complete becomes complete in themselves.

Text:

English Synonyms

- Bodh-sattva—Godhead idealised as Buddha
- Srijan—Godhead being the Creator of all
- Shree—Godhead being the Supreme Being
The human being is not meant for quarreling like the cats and dogs. They must be intelligent enough to realise the importance of the human being and the value of human life. The Vedic literatures are meant for them and not for the cats and dogs. This means that every living being is capable of reading and for that there is no question of sin on their part but if a man kills an animal for the satisfaction of his greed and desire and no one is responsible for breaking the laws of nature and therefore he must be punished. Distress and hampering the human being and not for the animals. There is standard of life for the human being and not for the animals, whereas the cat or dog meat needs rice or wheat or cows milk because it has been given its quota of foodstuff in the shape of animal food. There are many animals and birds who are either vegetarian or non-vegetarian but non of them transgress the law of nature as it has been ordained by the will of the Lord. Amongst the living being either animals or birds or reptiles there is strict following of the laws of nature and therefore no question of sin for them neither the vedic instructions are meant for them.

The human life is therefore a life of responsibility.

It is also wrong to consider that simply by becoming a vegeta-
tarian one can save himself from the act of transgressing the laws of nature. Vegetable has also life. One life is equal to the other life and that is the law of nature. One should not be proud of becoming a strict vegetarian or to take lessons from the vedic literature and thereby know how the laws of nature is working and do not do it out of it. If he therefore neglects the instruction of the Vedic literatures from the very sources his life is very risky.

The human being is therefore required to recognise the authority of the Supreme Lord. He must be a devotee of Lord. He must offer everything to the service of the Lord and then partake the food stuff. That will make him capable of discharging his duty properly. In the Bhagwat Geeta the Lord directly orders that he accepts the vegetable tasty for a pure devotee. Therefore a human being shall not only become a strict vegetarian but also he must be devoted to the Lord all such cooked food and then partake of the Prasadam. Such devotees only can properly discharge the duty of the creatures of Bhagw was. Others who do not so shall be eating only sins and nothing else and thus he will be subjected to different types of diseases which are results of various sins accruing from ignorance and the root of sins is deliberate disobedience to the laws of nature and therefore the sin of the propi-
eter of the Lord.

Disobedience to the laws of nature or disobedience to the order of Lord will bring in ruin for the human being. On the other hand he is considered as the only one who knows the laws of nature without being influenced by unnecessary attachment or abhorrence he is the only one who knows the laws of the Lord and thus becomes eligible for going back to Godhead to eternal home.

Text 2

Kurvan eva iti karmani jil-
bishat satam sana evam twi
nanyathaa na karma lipyate
nare.

English Synonyms

Kurvan—doing continuously, eva—thus, the—during this span of life, karmani—work, jilbishat—one should desire to live, sana—hundred, sana—years, evam—so living, tovi—unto you, nanyathaa—no alternative, nare—from this path, nitya—there is not karma—work, lipyate—can bolt up, naryt unto a man.

Translation

One may aspire to live for hundreds of years if he continuously goes doing work in that way because that sort of work will not bind him under law of karma and there is no other alternative except this way for the man.

Purport

No body wants to die and every one wants to live for as long as he can drag on. This temperament is widely held by everybody individually but also it is visible collectively by groups of community society or nationality. There is hard structure which is made in the laws of living entities and the Vedas also say that is quite natural for the living being. The living being is eternal by nature but due to his bondage in the material world he exists in a temporary state. If he wants to change body one after another and the process is called transmigration of the soul. This transmigration of soul is in the form of another name as Karmanabhanja or bound up by own one's work. The living entity has to work for his livelihood because that is the law of material nature and if he does not do act according to prescribed duties of a particular life he is supposed to transgress the law of nature making himself bound up more and more in the cycle of birth and death in different species of life. The cycle of birth and death is current in the life other than the human life and when he gets the chance of human life, it is given to him to get himself freed from the chains of the law of Karma. This Karma and Fruition of Fruits of karma are very clearly made in the Bhagwat Geeta. Actions which are done interiors of the prescribed duties mentioned in the Vedas (Yedas) are called Karma. And actions which make one free from the cycle of birth and death are called Alakaram in Ayat. Visions which are performed according to one's misues of freedom and thereby putting himself in peaceful and living conditions are called Vikarma.

Out of these three different categories of activities the one which makes one free from the cycle of further bondage of Karma is preferred by the intelli-

gence and the one which want to perform good work in order to be recognised and get good status of life in this world or in the next better class of life wants to get himself freed altogether from the actions and re-actions of all good and bad works. The intelligent class of men know it well that good work or bad work all are equally causes for material miseries of life and therefore to seek to do such work and therefrom to get the freedom from the actions of good or bad work. This freedom from the action of good and bad work is associated with the body herewith in the Iskconised.

The instruction of the Ish-

banishad is better explained in the Bhagwat Geeta or in the Gita in the sense of the spiritual science. In the Gita the Personality of Godhead says that no body can attain the state of Naksarnara or Marga in the Vedas by beginning the prescribed duties mentioned in the Vedas and literatures. The Vedic literatures have regulated the working energy of a human being in such a way that gradually one can realise the authority of the Supreme Being. When one realise the authority the Personality of Godhead says that he has not attained the stage of positive knowl-

dge. At this purified stage of understanding of nature namely goodness power of ignorance cannot react one is enabled to act on the basis of Naksarnara or the work which has been got by him in the cycle of birth and death.

Factualy has no body has to do any thing more than to render the service of the Lord. But in the lower stage of life he can at once adopt the activities of devotional service nei-

ther he can completely stop re-

distribution work. A conditions of soul is accustomed to work for his sense gratification or for his own selfish or extended selfish in-
terest. An ordinary man wants to work for his own pleasure and in a same spirit when the principle of sense enjoyment is extended from individual society, nation, community etc. they assume different attractive names under the headings of altruism, socialism, communism, capitalism, humanitarianism etc. these inms are certainly very attractive forms of karmanabhanjantha but the vedic instruc-
tion of the destination is to live at all for either of the above isms make them Godcentered or Iskconda. There is no harm to become a family of man. But who is a socialist is a rationalist or socialist is a nationalistic and who is a humanitarian is collectivistic and who is a humanitar-
nan is collectivist he is a nationalistic and who is a humanitarian provided all such activities are executed in relation with Iskconda or Godcentered. These centers or organisations are evaluated in the Bhagwat Geeta so richly that it recom-
nends a part of it can save one soul from the material world. The greatest danger of life is to glide down again in the cycle of evolu-
tionary process of birth and death. There are 84 lasc species of life in this world and man loses the opportunity of his human form of life, influenced by the modes of material nature and of the above evolutionary cycle, it must be the most regrettable incidence of life which the foolish man cannot get rid of. Man should never take the form of the good or bad senses. The Ishanised will never try to exert one's energy in the Ishava-
sya spirit and in that engagement he may wish to live for many thousands of years. But this living life is as good as that of a tree which is also a living being and lives for hundreds and hundreds of years. The same thing for living a long period like the trees or breathing like the bellows or be getting children like the hog and dog of eating the like camel and is also living of the like cow and is also living of the like pigs. An humble life even, with God cen-
tered activities, is more valuable than the so-called Altruism, socialism etc. without any relation of God.

When such activities as Altru-

ism etc. are executed in the spirit of Iskconda or Godcentered, then becomes a form of Karmanabhanja as recommended in the Bhagwat Geeta and that quar-

taness is not for everyone. These activities have no danger of evolutionary process of birth and death. Such God cen-
tered activities even though half done for the Lord are sufficient for the executor because that will guarantee one at least human form of life in the next birth so that he gets another chance of improving his personal life.
Matria No. 3
Asura named baka and baha.
Nama-bakas abhita mame.
Prem aghorashyanti yey cha
Atmam aham manushya.

Asura-meant for the Asura, human-names by the same body-plan, from bhaya-ignorance, this meant darkness, ahimsa-covered, by ta-then they, they, prey, after death, abhistah-though, exist-and every one, cha-and, atrathma-the killer of the soul, man-mahers.

Translation
The killer of the soul who ever be must enter into the planets which are famous as the planet of the Asura (faithless) and are full of darkness and ignorance.

(Continued from page 1)

The Bhagwat Geeta and it is said, there is another cosmic nature described by Vaisvanara how different from the one of which we have got some experience at present. The material nature is so as to say a Jiva or dead nature and just opposite to this notion there is another one which is totally different from that. That cosmic nature is full of life bliss and knowledge and is called eternal nature or Sanatan nature. As there is no wear or tear or change in the formation of the Supreme Being so there is no change in the case of the Sanatan nature. And as the Supreme Being is the Supreme living being so also the cosmic nature where the Supreme Being dominates is also as much living as the Lord is. There is no difference in quality of the two Sanatan entities. As the two Vaisvanaras the Lord and His Bhakta are identical i.e. of the same nature of Sanatan. Like the cosmic material universe the Sanatan nonmaterial universe never created and never does it annihilate. And it is also said in the Bhagwat Geeta that the non perishable place is the permanent home of every living being and whoever goes back to the Kingdom of God does never come again in this mortal world. This mortal world is the region of the Brahmakoks is a nonmaterial place, and one has to return back to this mortal world even though one is able to rise up so high as the Brahma is the topmost planet of this material universe. It may be taken from the above words that the Lord is Sanatan and the place where the Lord resides is also Sanatan. And let us see what is the position of the living beings as per the 15th chapter of the Bhagwat Geeta the living entities are mentioned as the Sanatan. The living entities are in fact parts and parcel of the Supreme Lord. And parcel and parcel of the Lord they are not the least happy in a material atmosphere which is temporary and in opposition of this everything here is temporary full of ignorance and leading to darkness.
The Lord Shri Krishna who is the Supreme Personality of His Worship is mercy upon His part and parcels the living entities specially the human being and more specifically upon the Indra who was desiring the lifetime of Brahma who is after every 432 crores of solar years and in order to deliver the fallen souls teaches them the principles of Sanatan and the lessons of the Bhagwat Geeta.
The Bhagwat Geeta was formerly taught to the Sun god and the Sungod fought the subject to the Lord Manu who fought the subject to his son Ishshaku and thus from the father to the son or from the spiritual master to disciple the message of Sanatan Dharama came down in chain or disciple succession. When the chain was broken somehow or other the same lessons were once more taught to Arjuna at the battle of Kurukshetra in the clear conception of the Sanatan Dharam is explained there.
The Lord claims to be the father of all species of life He claims that all living being is living as the Supreme Being is the only and only parcel of Him. And the Bhagwat Geeta is meant for them. In the Bhagwat Geeta there is information of the Sanatan nature of the Supreme Lord. His abode which is far and away from the material sky and the sanata nature of the living beings.
He also gives the information that this material world is full of miseries due to birth death oldage and diseases even up to the topmost planet of the universe that is to say the Brahma the same miseries are current in some or other one. Only in His own abode there is no misery at all. In that abode there is no need of light either from the Sun from the moon or from stars. That abode is perpetually with full knowledge and bliss. That is called the Sanatan Dharam. It is quite natural to conclude that the living entities must go back to home back to godhead to enjoy life in the Sanatan Dharam along with the Sanatan Purusha or the Purushottama Lord and must not in this miserable land of material existence. There is no happiness in the material existence there is no happiness in the Brahmakoks and the plans and the planets that elevate oneself to higher planes with in the material universe are the same by those who are less intelligent. Those less intelligent also take shelter of other demi gods other the Lord Himself and derive benefit which is to stand for a limited period. In this way all such religious principles are only up the external principles temporary benefit for the less intelligent persons. The intelligent person shall give up all such engagement in the name of Lord and taking shelter of the Supreme Personality of Godhead and there is absolute assurance of immortality from the side of the almighty father. Sanatan Dharam the teachings of Bhagwat Geeta by which one can know the Sanatan Lord and His Sanatan abode and by that process only one can go back to the abode of the Lord are a part of the Sanatan enjoyment prevailing there.
Those who are followers of the Sanatan Dharam may from hence forward take up the principles of Sanatan Dharam in the spirit of the Bhagwat Geeta. There is no bar for any one to take up the external principles and persons who are lowborn even they can also go back to Godhead. That is the version of Shrimad Bhagwat Geeta as well as of the Supreme Lord and as a great chance to take advantage of this opportunity. Because the Bhagwat Geeta was spoken in the land of Bharatvarsha every Indian has the responsibility to spread the message of real Sanatan Dharam in the other parts of the world. The misguided men of the world specially at the present moment taking too much in the darkness of material atmosphere and the result is that the so called advancement of learning has helped the foolish men to discover a lethal weapon called by the word atomic Bomb. They are practically on the verge of ruination. Because as soon as there is a declaration of war no body knows what will happen to the human race on the earth. The Sanatan Dharam will teach them about the real thing of life and they benefit by such propagation of Sanatan Dharam.
The Lord says in the Bhagwat Geeta that persons who take up the preaching work of the Sanatan Dharam principles are the dearest rest of all the Lord. The Lord gives them assurance of going back to Godhead. If a man can do a good to a fellow man it is to awake him to the importance of self realisation in human from of life. The highest stage of perfection in human life is to surrender oneself in the service of the Supreme Lord and by doing so one be the real Mahatma. The definition of Mahatma is there in the Bhagwat Geeta.